

Q U E R I E S

ANSWERED,

15, 2

Which were sent by a *PAPIST*, for
The People called *QUAKERS* to Answer.

ALSO,

Some *Queries* for them to Answer, and some
Articles of their Faith Answered.

ALSO,

Here are some *ARTICLES* of our Faith
Who are called *QUAKERS*.

ALSO,

Here are some *Questions* to the *Papists*, from the
Pope, who is the Head of them, to the foot of
them, for them all to Answer.

ALSO,

Here are IX. *Arguments* of the *Papists* Answered,
which *Arguments* are to prove that
Bread and Wine, after Consecration, is
no longer Bread and Wine, but the
very Body and Blood of Christ.

With a few Words to those who are Members of the
Church of *R O M E*.

Also, A few more *Queries* for them to Answer.

Printed in the Year, 1667.

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With a few Words to those who are Members of the Church of Rome.

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ANSWERED.

OF THE

CERTAIN

THE
P R E F A C E.

READER,

WHo comes to read this Book, who art out of the right way, and in a by-path and crooked way, be serious in the perusal thereof, and as the Light of Jesus Christ in thy Conscience lets thee see the Errors of the Papists in what they hold, (some of whose Errors are herein discovered) reject these Errors, and give up to be wholly guided by the Light of Jesus Christ in thy Conscience, in what it makes known unto thee, thou shouldst do, that thou maist finde acceptation with the Lord; this holy Light will let thee see what thou shouldst do, and what thou shouldst not do, which if thou canst keep to, that it may guide thee, thou wilt be truly happy. This is the grace of God which taught the Apostles to deny ungodliness and Worldly lusts, and to live soberly, righteously and godly in this present world, which will teach thee these things, as it taught the Apostles, thou receiuing as they did; This is a true and faithfull saying, let all who are unsatisfied

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The Preface.

...the truth and way of the Lord,
...for their own good.

This might lead the Papists, if they would follow the same, out of their Errours, and give them the knowledge of the God of Truth, whom to know is Life Eternal; and this must all come to be guided by, who be in Error, if they would be brought out of the same, and know him who is the truth: And what we hold, try and prove with this; and as this holy Light, which reproves for sin, beares witness to the Truth which we hold, close therewith for thy own good, and search the Holy Scriptures, and see whose Doctrine and practice is according to the Scriptures, the Papists, or ours.



CERTAIN

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Certain **Q U E R I E S** Answered,
Which were sent by a *Papist*, for the People
called *Quakers* to Answer, &c.

The first Query.

A Nswer me whether or no you do hold that nothing is to be believed as of faith, but what is set down in the Scripture in plain and express words? Or whether there may not some things be deduced, or drawn as truths to be believed from express sentences of the Scripture?

Answer. We do hold it needless and unnecessary to hold forth that as a ground of faith, which we cannot prove by the Scripture in plain and express words; and whether some things may not be deduced, or drawn from express sentences of the Scriptures, as truths to be believed, is not questioned by us; but it hath been and is our constant practice to prove what others hold by the Scriptures, whether it be truth or otherwise.

The 2d. Query. *Whether you do hold that there is only one true way to interpret the Scriptures? If you do, which is it? If there be many, which are they?*

Answer. We do hold that there is but only one true way or means whereby the Scriptures may be certainly understood, and the meaning thereof rightly known, and that is by the Spirit which gave forth the Scriptures; for the Apostles of Christ Jesus spake as the Spirit gave them utterance, and as they were moved by the Holy Ghost, and therefore the Scripture is of no private interpretation, nor cannot be rightly understood; except a Man come to the Spirit, from which they were given forth.

The 3d. Query. *Whether I may know certainly when another doth interpret the Scriptures rightly, and by what means I may know it?*

The Answer to the third Query. When thou art guided by the Holy Spirit, as the Prophets of God were, then it is possible thou

may, and all these things cannot certainly know whether another doth interpret the Scriptures rightly or not.

The 4th. Query. *Whether a place of Scripture that expresseth a thing in plain and easie termes, is not to be understood literally, and so it yeth, till I finde a plain place contradicting the same?*

Answer. When thou art guided by the Holy Spirit which the Prophets and Apostles of Christ Jesus were guided by, then thou maist know where the Scriptures are to be understood literally, and where otherwise; and this is an Answer to thy 4th. Query.

The 5th. Query. *Whether I may know that I have the true Light or true Spirit; or true Witness? and how I may know it to be in my self, and how I may know it to be in another?*

Answer. That may be known by thee whether thou hast the true Light. If there be any thing in thee which sheweth thou shouldst not live in sin, nor serve the Devil the Author of sin, who caused Adam to transgress against the righteous Commandment of the Lord, that is the true Light. If there be that in thee which sheweth thee thou shouldst not hate, nor persecute such as cannot worship as thou dost, that is the true light. If there be that in thee which sheweth thee that thou shouldst love thy Enemies, and do good to them that hate thee, that is the true Light, or true Spirit, or true Witness; and that there is that in thee, and in others, even in all Men, the Scriptures plainly shew. Jo. 1. 9.

The 6th. Query. *Whether you do own a true Church of God on Earth? if you do, I pray you tell me when it began, how long it continued? where it was? and where now it is? And lastly, how it is defined, or what this Church is?*

Answer. We do own a true Church of God on Earth, which Church of God hath been ever since Man-kind did worship God according to his will, and since that time it hath continued. In all Ages there were a remnant that could not bow to Baal, nor worship strange gods, who were faithful to the God of Heaven in their Generation, according to the manifestation of God unto them; but this Church hath been in the Wilderness, and is now coming forth from thence; and for the defining of this Church, or shewing what it is, thou maist search the Scriptures, and see how the Apostle doth give signification thereof. 1 Thess. 2. 14, 15, 16.

The 7th. Query. *Whether this Church doth interpret Scripture rightly?*

rightly? And whether it ought to be held as a doctrine which the Church doth define for such?

Answer. Such as be of the Church in Christ the Father of our Lord Jesus Christ, do interpret Scripture rightly; and this may serve in Answer to the latter part of the Query also: for what is rightly interpreted, ought to be received and believed.

The 3th. Query. Do you hold, That there ought to be any Superiority or Prelacy in the Church? Or else, if it ought to be, in what manner ought it to be?

Answer. Christ, who is the head of his body the Church, said, when there was a strife among his Disciples, which of them should be the greatest (or chiefest) amongst them: Him that will be the greatest, let him become servant to all; and said, The Gentiles exercised Lordship over one another, but it should not be so amongst them; and washed their feet, to shew them, how they ought to carry themselves one towards another: whose example ought to be followed. And for the word Prelacy, we do not find that mentioned in the Scriptures.

The 4th. Query. Whether you are Reformers, or no? If you are, Of how long growth are those Errors you reform? And are you the first Reformers? If you are not, Who went before you, since Christ and his Apostles time?

Answer. We are come to that which hath wrought a Reformation in us, the Spirit of truth, which leads out of Error into all truth; and this is that which will work the same effect in others, as they come to the leading and guiding thereof in themselves; and such may be said to be the Sons of God, as are led by the Spirit of God; and so it is the Lord which doth reform and renew the mind, who worketh all our works in us, and for us: And for the length of the growth of Error, it hath been ever since sin entered, since the Spirit of error hath been obeyed, which leadeth into unrighteousness; and such as were obedient to that Spirit which worketh righteousness, knew a Reformation thereby in ages before us, since the days of the Apostles. And this is an Answer to thy 4th. Query.

The 5th. Query. Whether you hold, That you are sent to preach by God himself? If you are, When did this mission or sending begin in you? How long ago?

Ans. A necessity hath been laid upon us, to declare and shew to others,

others, the way from death to life eternal, by turning people from darkness to light, and from Satans power, unto the power of God; that they might be saved by Christ, the Light of the World, who is given for Salvation unto the ends of the Earth. And as to the time, when this mission or sending begun in us, it hath been according as the Lord hath been pleased to call, and send us forth, having fitted and prepared us for his work and service, to labour in his Vineyard, some at one hour, and some at another; where we have laboured with diligence, and have and do commend our selves to Gods witness in every mans Conscience, which will justifie or condemn them in the day of Gods righteous Judgments, according as they have obeyed or disobeyed the same, and then shall every one receive a reward according to their works.

The 11th. Query. Whether any man is bound to believe, wth of Faith, that another in any circumstance or occasion whatsoever, hath the true Spirit?

Answer. What Gods witness, which is faithful and true, in any one, doth shew to be true in another, in any circumstance or occasion whatsoever, may be believed; and what it doth shew to be otherwise than true, ought not to be believed; but a man is not bound to believe, that another, in any occasion or circumstance whatsoever, hath the true Spirit, or Light, any further than Gods witness, which is faithful and true, the Light of Christ in his Conscience, doth bear witness to the same.

The 12th. Query. Is the Scripture easie to be understood, or else, are there some places that are very hard, and understood but by few, although they are of great importance to be understood by all?

Answer. In some things the Scriptures are easie to be understood, in some things they are hard, but that is to such as are not come to be led and guided by the holy Spirit, from which they were given forth; therefore it is necessary, that all people should come to the Spirit of truth, which doth reprove them for their sins, that thereby they may be led out of error, into all truth; and this is of great importance unto all.

The 13th. Query. Whether it is necessary a man should know for certain, a thing to be in Scripture, before he believe it, or no?

Answer. It is necessary, that a man should search the Scriptures, to try whether a thing be so, or not, before he believe it, and it

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it is commendable so to do, therefore it is said the *Hebrews* were more Noble than they of *Tibulonica*, for they searched the Scriptures dayly to see whether those things the *Apostle* preached amongst them were so, *Als* 17. 10, 11, 12, 13, &c.

E. B.

Now having Answered these Queries, I desire to be Answered in a few Queries from thee, and thy Company, by which we may know what you do hold, &c. and after that, we may come to try your Articles, and give our Judgment of them, if God permit, &c.

The first Query.

Whether you can prove by the Scriptures that the Pope of Rome was ordained to be Peter's Successor? if he was, would you shew us who ordained him, or how come the right of succession unto him?

2d. Query. Whether you can prove by the Scriptures that the Church of Rome is the Bride or Spouse, the Lambs Wife? or that Body whereof Christ is the Head? and whether it be subject to Christ, yea or nay, seeing he is said to be the Head of his Body the Church, which Church is subject to Christ the Head thereof; Answer yea or nay?

3d. Query. If the Church of Rome do not keep the Laws and Commandments of Christ Jesus in obedience unto him, then may it not be concluded that the Church of Rome is a Harlot, and not the Bride or Spouse of Christ, but is out of the right way, and instead of observing the Commandments of Christ Jesus, have and do observe and keep traditions and inventions of their own setting up in opposition unto him, who is the light, and life of men; Answer yea or nay?

The 4th. Query. Whether you who be of the Church of Rome be not in the steps of them whom Christ cryed woe against, who shut up the Kingdom of Heaven against Men, and would not enter the Kingdom of God themselves, nor suffer them that would to enter, seeing you labour to keep people in ignorance,

and hold for a ground of faith, that they must believe as the Church believes, though in their Consciences they are otherwise perswaded; and is herein are you not contrary to the Apostles and Ministers of Christ Jesus, who commended themselves to Gods witness in every ones Conscience, which was as a Seal to their Ministry, witnessing to the truth thereof; Answer yea, or nay?

The 5th. Query. What can you say for your selves; are you in that faith which the ancient *Romans* were in, unto whom *Paul* an Apostle and Servant of Jesus Christ wrote unto, *Rom.* 1. 6, 7, 8, 9, &c. And do you walk in their steps; Answer yea, or nay?

The 6th. Query. What can you say for your selves; have you learned the Doctrine which the ancient *Romans* had learned, unto whom the Apostle wrote, *Rom.* 16. 17. Or are you not yet to learn it, as is mentioned in the 12th. Chapter of the *Romans*? Read the whole Chapter, and consider well thereof, for it is worth your consideration, then give a true Answer for, or against your selves therein.

The 7th. Query. Whether you who are of the Church of *Rome*, are spiritual weaponed Men, as the Apostles and Servants of Christ Jesus were, who wrestled not with flesh and blood, but with Principalities and Powers, and spiritual wickedness in high Places, and used the spiritual Weapons to the pulling down strong Holds, and every imagination which would exalt it self above the knowledge of the Truth; consider well and do not deceive your selves, whether you be in that Power which the Apostles and Ministers of Christ Jesus were in; or do you use the spiritual Weapons which they used to war withall; seeing you have Courts of Inquisition amongst you, and wracks and tortures to punish such, which cannot conform to you in matters about Church-worship; Answer yea, or nay?

Consider well of these things, and give your Answer in truth and in uprightness of heart, as you will give a good account to the Lord, when you shall be called to give your Answer for what so ever you have done, and shall receive a just reward answerable unto the same, whether it be good or evil; much seriousness is requisite herein, and it is time to be awakened unto righteousness, and to come out of error and deceit, which hath crept in
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and got up since the dayes of the Apostles, it is time that Antichrists Vizard were pluckt off from him, that all people might know him, and turn from him, that he might be destroyed no longer, but might turn to the Lord, and be a stone of him, and come to be built upon the Foundation of the Prophets and Apostles, Christ Jesus being the chief Corner-stone.

Bristoll the 2d. of the 4th.
Month, 1663.

From a lover of truth and
righteousness. E. B.

Here followeth some Articles of Belief held by the Papists, wherein they differ from others, that hold Christ to be the Redeemer of Man-kinde, with the Answer thereunto.

The first Article.

W E believe that the Bread and Wine, that is, that which was Bread and Wine before Consecration, is converted into the Body and Blood of Christ, at the Pronuntiation of Christs words.

Answer. That the truth may appear, we may give you a meeting, and take some of the same Bread and Wine which is consecrated after Consecration (as you call it) and after it is converted into the Body and Blood of Christ at the Pronuntiation of Christs words, as yee say, and set it apart with other Bread and Wine that is of the same, that is not consecrated as ye terme it, and let it stand together for a certain time, as it shall be agreed upon, and if that that Bread and Wine which is as yee say converted into the Body and Blood of Christ at the Pronuntiation of Christs words, do not putrify and corrupt like the other, then we will be of your Religion; but if it do putrify and corrupt, then you shall be of our Religion; and if you durst, we shall give you a meeting upon this account, and set seven of your party, and seven of ours, to see what will be the event thereof: for the flesh of Christ saw no corruption.

The 2d. Article. We believe it is good and profitable to make our addresses unto the Saints and Angels in Heaven; but in doing this, we

do not give them to acknowledge in them any divine power, or give them
such power.

How prove it to be profitable to make your
addition into the Article, and Angels in Heaven? Is not this
contrary to the Apostles, who judged the worshipping of Angels?
and John the Divine was rebuked for worshipping the Angels;
and whatsoever they asked for, it must be asked for and done in
the name of Christ; and thus your Article is contrary to Christ,
and contrary to the true Church in the Apostles days.

The 3d. Article. *We believe that every Man hath free will and
liberty to do well, or else to do ill, and that he is not constrained by
God to do either.*

Answer. Life and death is set before Men, that they may make
their choice of either, but it is not in him that willeth, nor in
him that runneth, but in God who sheweth mercy; and the love
of God doth constrain us, (which is contrary to your Article
that a Man is not constrained by God to either) and draws by
his Cords of Love, and he leads by his Spirit, and by his
hand.

The 4th. Article. *We believe that no force of nature, nor dignity
of our best works can merit our justification, but we are justified freely
by grace, through the Redemption that is in Jesus Christ.*

Answer. What works are those of yours to imprison and per-
secute others that are contrary to you in things appertaining to
Gods worship? and there is a work of God which is to believe,
and by that work they are saved: and as to the former part of
the Article it is true, as such know who do witness the same.

The 5th. Article. *We believe that Saint Peter was the Vicar of
Christ himself, and the Head of the whole Church, and that the Pope
is Successor to Saint Peter in the Supremacy and Headship.*

Answer. How prove you that Saint Peter was the Vicar of
Christ himself, and the Head of the whole Church? Is not this
contrary to the Scripture, which saith, Christ is the head of his
body the Church? and why should Peter be their head, when
Christ said, *Him that would be greatest, let him become Servant
to all?* is there another head besides Christ? what head was there
among the Apostles when they met together in Council at Je-
rusalem, and other places? did they not do according to the
ordering of the Spirit, and as they were moved by the Spirit of
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the Lord? Is it so amongst you? And after Christ was risen, the Apostle said that Christ was the head of the Church, in which places thou maist see it; and so this is contrary to the Roman faith: for how many hundred years was it since Christ, before there was an universal Bishop, called a Pope over all the earth? seeing there were none amongst the Apostles but Christ, and he rebuked them that were seeking for heads.

The 6th. Article. *We believe that to be faith which the general Councils, which are the Church representative, do define to be such, and whatsoever the Universal, that is, Catholick Church doth believe, that we are all bound to believe.*

Answer. First, we do not believe that your Church is Catholick, nor your faith, but is changable; as instance your Popes and Councils, being contrary one to another: and again, this is to throw out Christ the Author of Faith.

The 7th. Article. *We believe that Penance is one of the seven Sacraments, wherein the Priest hath Power under God to absolve the Sinner (after true confession and contrition for his sins) from the said sins.*

Answer. We believe you have no such Power, neither do we find in the Scriptures any mention made of seven Sacraments in the Church of God.

Thus having Answered these Articles of faith generally believed by you, who are Papists: Here follows some Articles of our faith, which are given forth to satisfy such amongst you that desire to know the same.

The first Article.

Christ Jesus that never fell, that never sinned, that never transgressed, that never changed, but is the same yesterday, to day and for ever, nor never will fall nor change, is our way, and our life; by which we see over all Adams Sons and Daughters ways in the fall.

2d. Article. And Christ the one offering ended the outward offering

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offering; and Christ the everlasting Priest ended the first Priest-
hood with his Tithes and Store-house; and they that hold up
Tithes, with the tenth of tithes, the Heave-offering, denie
Christ come in the flesh, who is the offering once for all.

3d. Article. And Christ the Temple of God ended the out-
ward Temple and House of Prayer, and makes Believers the
Temple, and dwells in them.

4th. Article. And Christ is the Head of his Church, and a
King to rule it, and a Prophet to teach it, and a Priest to offer
and to sanctify with his blood, and to give faith to his Church,
and the Author and finisher of the same.

5th. Article. And we believe it cost the second Adam his blood,
that never sinned, nor fell, nor transgressed, to purchase Adam
and Eve, with their Sons and Daughters, from out of the fall,
from out of the unjust state, to set them in the just state, that
they were in before they fell; and not only in that state, but in
himself that never fell; and thus Adams blood was shed that ne-
ver fell, for the sins of the World, for Adams Sons and Daugh-
ters that are in the fall, and for the washing of them, that they
may be washed by it; and so Christs body is a sacrifice for the
sins of the whole World.

6th. Article. And Christ doth enlighten every Man that
cometh into the World, that all through him might believe, and
receive him their Leader, Teacher, and Counseller, and Cap-
tain, and Covenant, and follow him that never fell out of Adam
in the fall, and his ways, and walk in Adams that never fell, which
is the Way.

7th. Article. And who believes in the Light become Chil-
dren of the Light, and Children of the day; and such are
members of Christ, and are of his flesh and bone, and of his
Church which he is head of, amongst whom there is no one
above another, nor no eldership, except it be in the growth
of the life, nor one Disciple is not to be set up above
another.

8th. Article. And them that hate the Light, they hate Christ,
and they love Darkness rather than Light, and that is their Con-
demnation, because their Deeds are evil.

9th. Article. And the Holy Ghost that leadeth the Saints into
all truth, and is their Comforter, and the Worlds Reprover,
that

that the World must come to before they come to the Saints Leader, and Comforter.

10th. Article. And there is one faith that giveth the victory, which Christ is the Author of, which faith, the mystery of it is held in a pure Conscience, by which faith we have access to God, in which is our unity.

11th. Article. And we believe that there is one Baptisme that baptizeth into one body, and plungeth down the corruptions which is the cause of many heads, and of many bodies.

12th. Article. The Kingdom of God which we are Heirs of, stands not in Meats, or Drinks, or Days, or Times, or Organs, or Cloaths which People set up in their Worship, and jangle about them.

13th. Article. According to Christ we love one another, and love Enemies; and they that persecute one another about Religion and Church-worship, are neither lovers of Christ, nor followers of his Doctrine; for Christ is the life of men, and they that put Men to death about such things, and persecute People for Religion, they are *Gains*, and persecute Christ; and we deny all Persecution about Religion, Goals, and Stocks, and Whipps, and Wracks, and Inquisitions, who are there to be Apostates and not true Christians; and all wrestlers with flesh and blood we see to be apostatized from the Spiritual Weapons, and such are in a blind zeal.

14th. Article. And all Buyers and Sellers of the gift of God to be *Simon Magus's*; and all that receive freely, must give freely, for Christ is the same as he was; and all that make the Gospel chargeable, and have so much a year of the people, and goes in their Gold, and Silver, are out of Christs and the Apostles Doctrine.

15th. Article. We are to handle the Word of God, and not the Inventions and Traditions and Rudiments of Men; and our Milk by which we grow, is, that which comes from the Word.

16th. Article. And our sitting down together is not in *Adam* in the fall, nor in *Adam* before the fall, but in Christ that never fell. And our Worship is in the Spirit and in the Truth, which the Devil is out of; and all must come to the Spirit of God and Truth in themselves, if ever they worship the living God: and this is the publick Worship.

17th. Article.

17th. Article. We bow at the Cross of Christ which is the Power of God, and deny bowing before all Images, or to Images, we bow at the name of Jesus, whose name is called *The Word of God*, which is near in the heart, which is as a Sword, and a Fire, and a Hammer, to cut down, and to burn up, and to hammer down that which is contrary.

18th. Article. Our Church is in God, and our fellowship is in the Gospel, which is the Power of God, which was before the Devil, or the fall of Man either was, and will stand when all their fellowships in the fall of Man is gone.

19th. Article. And we being Heirs of the Gospel, are Church-members, being living Stones, that make up the Spiritual Household. And these be some of our Principles.

20th. Article. We believe the Ministers of Christ have Power to bind, and loose: but you, and that which is called Christendom, do manifest that you have not that Power, by your Goals, and Inquisitions, and carnal Weapons.

21th Article. Our gathering is in the name of the Lord Jesus Christ that never fell, out of Adam and Eve that fell, and his Sons and Daughters gatherings that be in the fall, and so being gathered into him that never fell, we comprehend all the gatherings of Adam and Eve, with their Sons and Daughters in the fall.

We do not believe that there is a Purgatory, nor that Bread and Wine after Consecration, is the Body and Blood of Christ, but is as other Bread and Wine; and we do not believe that the Apostles did use Surplices nor Hoods, nor black Coats, nor Tippets, nor silk Girdles, nor Preach by the Hour-Glass, nor observe Days and Times, neither did they run to Graves for Reliques, nor bow to outward Crosses, or Images, neither did they set up Tythes, nor Mortuaries, nor *Easter* reckonings, or *Midsummer* dues, nor offerings in their Councils, neither Christ nor the Apostles, for People to pay. And thus Christ and the Apostles forbid all swearing, and they that are gone into such things are contrary to Christ and the Apostles.

One Principle more of ours, for the *Papists* and Professors to read and consider of: Christ nor his flesh saw no corruption; that was slain from the Foundation of the World, whose Body the Grave was not able to hold, all the *Jews* and Professors Grave; though they had killed him, and buried him, yet their Grave could

could not hold his Flesh nor Bones, but he rose the third day, whom the Heavens must receive, until the time of Resurrection of all things, which God hath spoken by the mouth of all his Holy Prophets since the World begun. Now that by which he doth restore by, it is his Light, it is his Life, it is his Power, it is his Spirit, Righteousness, Wisdom, and by his Blood he doth wash, and he remaining in Heaven; and they who are restored by Light, by his Life, and by his Power, sit in heavenly places with him, and so come to eat his Flesh and drink his Blood, which came down from Heaven, by which they live by the Son, as the Son lives by the Father, and so come to be of the Flesh of the Son of God, and of his Bone, and of his Body, and sit down together in Heavenly places with Christ Jesus. But some are jangling about the Body of Christ, as the Devil was about the Body of Moses, and knows neither, as in *Ephesians* 2. and *Acts* 3. So the Saints are of the flesh of Christ, and of his bone, and Christ is the Resurrection of the Just, and of the unjust, of the one to Life, and of the other unto Condemnation: according to the Scriptures of truth we believe in.

Here followeth a few Questions to you, from the highest to the lowest, from the Pope, who is the Head, to the Foot of you, for you all so Answer.


The first Question.

ARE you not degenerated from the Church in the Primitive times? from their Doctrine, from their practise, and the Spirit and Power that they were in, and the gifts of it, yea or nay?

2d. Quest. And is it not manifest, that you have not the same Power and Spirit that Peter had, who are faine to set up your Inquisitions, Racks, Tortures, and Goals?

3d. Quest. When shall that Scripture be fulfilled, *They shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks?*

4th. Quest. And what is the number of the Beast spoken of in the Revelation, and when begins it, and when ends it?

5th. Quest. And what are the forty  Months that the Beast,

Beast, and the Dragon is to be worshipped, and how many years is it, and when began it, and when ends it?

6th. *Question.* And what is the time, times, and half a time, that the Woman was in the Wilderness, and when began it, and when ends it?

7th. *Question.* And when was the time of beginning of the slaying the two Witnesses, and when was the time that they did rise?

8th. *Question.* And what is the Whore, and her Cup, that all Nations drink of?

9th. *Question.* And what are the Tongues, and Peoples, and Nations, and Multitudes that she sits upon, and where are they?

10th. *Question.* And at what time did the Whore, the false Church begin, and when shall be her down-fall? Answer me these Questions.

11th. *Question.* And whether or no when John baptized Christ, he baptized him in a Font? And whether or no he signed him with the sign of the Cross, and had a God-father, and God-mother?

12th. *Question.* And whether or no all those thousands that Peter baptized, he baptized them in a Font, and signed them with the sign of the Cross? And whether they had God-fathers or God-mothers, yea or nay? Answer me this in Scripture-way, for we are to try all things, and lay hands on no Man suddenly.

From a Lover of the Truth, and one that beares witness to the same. E. B.

Now followeth the Answers to IX. Arguments of the former Authors, who subscribed himself, R. J. which Arguments are to prove Bread and Wine, after Consecration, to be calls it, the very Body and Blood of Christ. Also a few more Queries for the Papists to Answer, before which Queries are a few words to those who are Members of the Church of Rome.

The Answer to the first Argument. A. J. Q. d. 12

Whereas thou saist, it is not Bread and Wine, signifying his true Body and Blood, and there concludes that it must be

be his Body and Blood: it appears to me, that this Argument cannot stand, nor be made good, according to the truth; neither is it safe for me to believe, that it is as thou concludest, except thou canst convince me, that the Bread and Wine, after consecration, will not putrifie nor corrupt, after a certain time, like other Bread and Wine, seeing it is said, That the Body of Christ saw no corruption.

The Answer to the 2d. Argument. Whereas thou sayest, Christ our Saviour promised, that we should have his flesh to eat: *The bread which I will give, is my flesh, for the life of the World, Joh. 6. 51.* and what Christ promileth, he doth infallibly perform, &c. 'Tis true, I do so believe: But the Question is, Whether his promise cannot be performed unto us, except we be partakers of that which thou callest the Sacrament? In plainness, I tell thee, I cannot believe, as thou sayest we must believe herein; And whether Christs promises are so to be made good, as thou wouldst have us to understand of the same, I would be satisfied therein.

The Answer to the 3d. Argument. I say, I cannot understand the words of Christ should be so taken, as thou understandst they should; for whereas thou concludest it was Christs natural Body which he brake, and gave to his Disciples, I am of another mind, contrary to thine therein; for his natural Body was unbroken then: But I deny not, but that his breaking of the Bread, and dividing of it, or distributing of it among his Disciples; and likewise his taking the Cup, and giving it to his Disciples, that they might drink of the same, did figure forth the breaking of his Body, and the shedding of his Blood for them, and not only for them, but for the sins of the whole World; this I deny not; but I cannot apprehend, that the Bread which Christ brake, and gave to his Disciples, was his natural Body, as thou takest it to be.

The Answer to the 4th. Argument. My Answer to the first Argument, may serve in answer to this; and therefore, I say again, Convince me, that Bread and Wine, after consecration, is the very Body and Blood of Christ, in the way I have formerly desired; and if so, then I shall be of thy Religion; otherwise I purpose, with the grace of God, to continue of the same mind that I am.

The Answer to the 5th. Argument. Christ is the head of his

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Body the Church, and the Saints and Children of the Lord, who are gathered by the Light and Spirit of Jesus, may be said to be the Church or body, whereof Christ is the head; which is agreeable to the Apostles words, who said, *We are members of his body, of his flesh, and of his bones*; and therefore, it may be more safe, to conclude, from the Apostles words, That he that eats and drinks unworthily, nor knowing or discerning, that he is a member of the Body of Christ, which Body doubtless is the Saints and Children of the Lord; I say, he nor knowing himself to be a member of that Body, nor who those are, who may be said to be the Body of Christ, which is the Church, I say, such a one may be said to eat and drink to himself damnation, and not him that doth not discern the bread to be the Body of Christ: and therefore, it will not be safe for me to be a partaker of these things with you, lest I eat and drink my own damnation; for I cannot understand, how the Bread and Wine can be changed into the very Body and Blood of Christ, at the pronounciation of Christs words, except I see the same.

The Answer to the 6th. Argument. I find something added in this Argument to the words of Christ, which I find not in the Scriptures: Mayest thou add to his Word, and not be reprov'd thinkest thou? Take notice of what thou hast added: *Mark well, sayest thee, That he did not then say, Which shall be given, or shall hang on the Cross; but, which is now offered, and which is now sacrificed*; And again, sayest thou, *He shewed them what he would have them do, that is to say, sayest thee, Offer ye my body and blood, the same is said to the Apostles, and their Ministers*: Thou mayest do well to prove these words by the Scriptures, else to acknowledge thy error herein.

The Answer to the 7th. Argument. I have shewed thee wherein thou hast added to the Scriptures, which will stand charged upon thee, until thou canst prove the contrary; and this may serve in answer to the 7th. Argument: Yet this I further say, the Scripture saith, *Let every man be well perswaded in his own mind, in what he doth*; for *whatsoever is not of faith, is sin*: And until I am perswaded, by the Spirit of God, that things are as thou sayest, with the help of the Lord, I shall continue of the same mind that I am.

The Answer to the 8th. Argument, Whereas thou sayest, Gods Church

Church hath always had some Men eminent for learning, virtue, and sanctity, &c. 'Tis true; else they were not fit to be Members of the Church of God: but all that were such, were not taken so to be, but otherwise by some; as for example, Christ himself was taken for a Wine-bibber, and a friend of Publicans and sinners, who testified against the World, because the deeds thereof were evil; and the Jews said of Christ, *This Man is a Sinner*, and this was, doubtless, because he healed, and did good on the Sabbath-Day. This I have mentioned to convince thee, that such as are truly virtuous, may be otherwise accounted of by some. The Apostles and Servants of Christ were taken to be Deceivers, when it was otherwise; and so of the contrary, some that were evil disposed persons, and vicious, have been taken to be virtuous, and well-minded; as for example, There were false Prophets among the Jews, of whom they spoke well; therefore said Christ, *Woe be to yee, when all Men shall speak well of you*, for so did your Fathers of the false Prophets: and such would flatter People, and cry peace to them, whilst they put into their mouths; but such as did not put into their Mouths, they prepared War against them. And as for Gregory, and Austin, and Ambrose, and Hierom, so far as I finde they taught and practised according to the Truth, I desire to follow them, but wherein they taught and practised contrary to the Truth, I am to leave them; and though Ambrose in his 4th. Book of the Sacrament, Chapter the 4th. saith of the Sacrament, as thou callest it, *That it is Bread before the Words of the Sacraments, and when the Consecration is performed of Bread, it becometh the Flesh of Christ*: I am not so to believe, except I am thereunto perswaded by the Spirit of God. If I should own a thing to be, as thou wouldst have me, for those reasons that thou alledgest, when I am not so perswaded by the Light of Christ in my Conscience, I should sin; for *whatsoever is not of faith is sin*. Blessed be the Lord, the Spirit of Truth is come, which leads into all Truth, and in giving up to be led and guided by the same, we finde peace, and are accepted of God.

The Answer to the 9th. Argument. The question is, what thou holds to be the Catholick Church? Is it only the Church of Rome thou meanest? If so, then say I, if an Error hath been long up-held in the Catholick Church, (as thou callest it) must it therefore be still up-held? If the Church of Rome be the most

minent and Christian Church of God, when it hath been taken
 as the true body and blood of Christ for a long time, but not in
Paul's time, who was something related to the Church of *Rome*,
 nor many years after, while she kept her purity, as thou maist
 believe, if thou wilt read part of the 28th. Chapter of the *Acts*
 of the Apostles, begin at the 16th. Verse, and read to the end of
 the Chapter, and see his Epistle to the *Romans*; Chapter the first,
 and the 1, 2, 3, 4, 5, 6, 7, and 8th. Verses, &c. and the history of
 the Primitive times; Is the Church of *Rome* the same in Prin-
 ciples and practice, as it was in the Apostles time? O say, as
 for instance, their Principle by which they were led and guided,
 was the Light of Christ in them; and *Paul* said they were sent to
 turn People from Darkness to the Light: and how doth not the
 Church of *Rome* oppose this, in holding forth, that People must
 believe as the Church believes, though the Light of Christ in
 People doth testify against it, and shew that that which they be-
 lieve, is a lye, and not the truth? Do not the Members of the
 Church of *Rome* much differ from the Apostles, who commended
 themselves to every Mans Conscience? and when People did not
 receive the Truth in the love of it, after that they knew, by the
 Light of Christ in their Consciences, that it was the Truth, the
 Apostles did not make use of Inquisitions, and Racks, and Tor-
 tures, to punish them for the same, but left them to the Lord,
 who will reward every Man according to his works. But the
 Members of the Church of *Rome* can make use of Inquisitions,
 and Racks, and Tortures, to punish People, because of their
 not consenting to them, in making a shew of believing that to
 be truth, which Gods witness in their Consciences doth shew to
 be contrary; and by so doing, doubtless they make many Hypo-
 crites, who own them more for fear of their cruel Tortures,
 than out of any love which they bear to their Principles or pra-
 ctices. But let us try the Members of the Church of *Rome*, by
 their Doctrine and practices, by comparing them with the
 Doctrine and practice of Christ and his Apostles. Christ when
 he foretold that false Prophets should come, did not teach his
 followers to persecute and kill them when they were come, but
 said he, *believe them not*; and this was he that put an end to the
 Law of *Moses*, by which Law, Blasphemers and false Prophets
 were to be put to death: and Christ said, *Love your Enemies and*
blefs

bleſt them that curſe you: But the Members of the Church of
Rome can hate and perſecute their friends, which is ſad to con-
 ſider, and yet they would be accounted true Chriſtians; but the
 Tree is known by his Fruit. Again, the Apoſtle and Meſſenger
 of our Lord Jeſus Chriſt, when he ſpoke of Deceivers, did not
 ſay, perſecute and kill them, but from ſuch turn away. And let
 every one be perſwaded in his own minde, for whatſoever is not
 of faith, is ſin: mark that, Is it not a ſtrange thing, that the
 Members of the Church of *Rome* ſhould teach contrary to the
 Apoſtles herein, in perſwading People to believe as the Church
 believes, though the Light of Chriſt in their Conſciences ſhews
 them, that that which they would have them believe in, is a lye,
 and yet theſe would be counted the Apoſtles Succeſſors. Again,
 let the Members of the Church of *Rome* try themſelves, and con-
 ſider whether they be guided by the Spirit of Chriſt, who when
 he ſuffered by Perſecutors, prayed his Father to forgive them;
 and Stephen, when he ſuffered by Perſecutors, ſaid, Lord lay not
 this Sin to their charge. I ſay, let the Members of the Church of
Rome try themſelves, and conſider whether they be guided by
 this Spirit, or no. And thus it is evident and clear to thoſe,
 whoſe underſtandings God hath opened, that the Church of
Rome is apoſtatized from Chriſt's, and the Apoſtles Doctrines;
 and hath not been guided by an infallible Spirit; for one Pope
 hath been of one minde, and another of another minde; one
 Council hath done that, which another Council hath undone;
 ſo that it is clear, they have not been guided by the Apoſtles
 Spirit, who beſought the *Corinthians* to ſpeak the ſame thing,
 and to be perfectly joyned together of the ſame minde, and of
 the ſame judgment, &c. And ſo Popes and Councils have erred,
 being from that which is ſure in themſelves, even the Light of
 Chriſt in them, which they have been enlightened withall, and
 therefore the Light hath been their Condemnation: This is the
 Stone, ſet at nought by the Builders, which is become the Head
 of the Corner. And therefore to conclude, becauſe thou deſi-
 reſt a more ſure Foundation to rely on, than that of the Church
 of *Rome*, ſee what Peter ſaith, you have ſaid he, a more ſure
 Word of Propheſie, unto the which you do well, that you take
 heed, until the Day dawn, and the Day ſhall riſe in your hearts,
 ſee 2 Pet. 1. 16, 17, 18, 19, &c. and Jo. 1. 9. and Ths. 2. 11, 16.

And

And especially consider the Words of Christ to his Disciples, which are these, *But the Comforter which is the Holy Ghost, which the Father will send in my Name, he shall teach you all things, &c.* The Lord open thy understanding, if it be his will, that thou maist understand the things that do belong unto thy everlasting peace.

A few Words to you, who are Members of the Church of Rome.

IT is said that the Law was given by Moses, but Grace and Truth came by Jesus Christ; and when Christ was come, by whom Grace and Truth came, *ye have here*, said he, *thou shalt love thy Neighbour, and hate thy Enemy; but I say unto you, (said he) love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, &c.* Let the Members of the Church of Rome, learn these things, by taking heed to the Light of Christ in them, that they may know him, to teach and guide them in the way wherein they ought to walk, that so fruit may be brought forth by them unto God; for it is not the sayers of the Word that are justified in the sight of the Lord, but the doers of it. *It is not every one*, saith Christ, *which saith Lord, Lord, shall enter the Kingdom, but he that doth the will of my Father which is in Heaven; and it is the will of the Father, that all People should hear the Son, him by whom he now speaks; and though the Lord God spake in times past, by the Prophets, to the Fathers, yet now in these last days, he hath spoken unto us by his Son, who ought to be heard and obeyed, who is the Author of Eternal Salvation, unto all them that obey him. Therefore obey the Light of Christ in your Consciences, and kiss the Son, lest he be angry, and you perish from the way, when his wrath is kindled but a little, blessed are all they that put their trust in him.*

The great Prophet is come, whom Moses testified of, of whom all the Prophets bare Witness, that whosoever believeth in him should

should not perish, but should receive everlasting life. The Comforter is come, which is the Holy Ghost, which teacheth all things. And we have received an Unction from the Holy One, so that we need not that any Man teach us, but as That teacheth us, and is Truth, and no lye. Where is the wise? Where is the Disputer? Let Flesh be silent, and let Disputers be silent before the Lord God for ever.

From a follower of the Lamb, who am a Member of the true Body, whereof Christ is the Head; E. B.

Now Friend, a few more Queries to thee, for thee, or any of you to Answer.

The first Query.

Hast not thou positively contradicted thy self, in saying Christs Body is in Heaven, and cannot be received with a corporal Mouth? and then that Bread and Wine, which after Consecration, you say, is the very Christ: Hast not thou in this contradicted thy self, in saying Christ cannot be received with a corporal mouth, or else what is your Consecration worth? And if it be the Christ, as you say, then have not you made it Christ? And every time that you do Consecrate Bread and Wine, do not you then make a new Christ?

2d. Query. And is Christs Body living, when you eat it so, that it can speak? for Christ could speak, who said, *This is my Body*? Or is it a dead Body? and can a dead Body give life? and so after you have Consecrated the Bread and Wine, is it living, that it can speak?

3d. Query. Was that the Body of Christ, which the *Corinthians* ate and drank of, till they were drunk? and when the Apostle said, had they not Houses to eat in, and to drink in

their own? to may People eat of the Body of Christ, and drink of the blood of Christ, till they be drunk?

4th. *Query.* And why was Bread and Wine taken in Remembrance, or shew of Christs Death, if it were his Body? Answer me this, and as the Apostle said to the *Corinthians*, do not presume above what is written.

5th. *Query.* And how can you say that you are in the Catholick Faith, or of the Catholick Church, while you are out of the practice of the Faith, which works by Love, and without the Armour of God; and your Men not spiritually weaponed? that you use carnal Weapons upon such; as will not hear your Church; and so be out of the Doctrine of Christ, and Imprison them that be, and put them to death, which is contrary to Christ, who came not to destroy Mens lives, but to save them? And Christs Doctrine was, *He that would not bear the Church, let him be as the Heathen, and the Publican*; and doth not say, Prison them, or put them to death, but he saith, *Love your Enemies*; And who should be the Enemies, but them that are against Christ, and his Servants, and Church? and Christ says, *Bless them that Persecute you*; and doth not say, *persecute them*. This shews that you are out of the Catholick Faith, and Catholick Church.

POSTSCRIPT

In my Answer to the 9th. Argument, I mentioned how contrary Popes and Councels have been to one another, in contradicting one another, and some undoing what others had done, which was to shew their erring and fallible spirit. Now for further satisfaction therein, of such as shall desire the same, let them peruse a Book, published some years since, called *The Glory of the true Church Discovered*,

Discovered, by F. H. and a Book called
raignment of Popery, by G. F. and E. H. W.
 are many things worthy the taking notice of,
 I do commend to such as shall honestly desire
 faction in that, and in other things wherein the
Papists differ from the Church of Christ in the A-
 postles days, and they that do abide in his, and
 their Doctrine, and are true followers of Christ
 Jesus now.

*I am one that desires the good of all Peo-
 ple, knowing that God would have all
 brought out of the Perishing State, and
 be saved, and come to the knowledg of
 the Truth.*

E. B.

THE END.